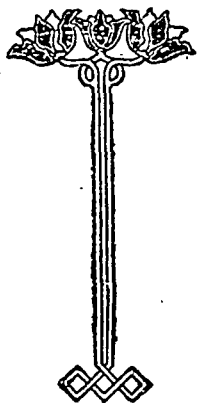


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Prostitution

# The Problem of Social Vice in Winnipeg



By The Hon. Frederic B. Du Val, B.A.  
Ex-Moderator of The General Assembly.

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# The Problem of Social Vice in Winnipeg.

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Being a Reply to a pamphlet, entitled  
"The attitude of the Church to the Social Evil."

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Together with a brief Examination of the question in the  
light of Physiology, Law and Morality.

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—BY—

The REV. FREDERIC B. DU VAL, D.D.

Ex-Moderator of the General Assembly.

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Prepared at the request of the Moral and Social Reform Committee.

## PREFACE.

*The request of the Moral and Social Reform Council to pen these pages, has involved no labor of complacent love; but has awakened anew the sense of sorrow that there are still some humans that need them.*

*The deepest conviction of duty alone has driven me to the task.*

*After thirty-five years of meditation upon medico-moral subjects relating to the purifying of the springs of human well being—meditation originally started by converse with Professors A. Guyot and the elder Gross, I am compelled to conclude with that eminent medical author, Iwan Bloch M.D., of Charlottenburg, Berlin, that "The notion of a campaign against prostitution and venereal diseases, in hope of eradicating both evils, should stand in the forefront of all demands of civilization."*

*It is therefore in the hope of rendering some humble service to the latest edition of our Christian Civilization, and insuring a purer nobler life to our posterity, that these thoughts are committed to the serious attention of the people of the land where the greater part of my ministry has been passed, and to whose kindness I am deeply indebted.*

F. B. D.

## THE PROBLEM OF SOCIAL VICE IN WINNIPEG.

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There has been circulated in Winnipeg a pamphlet in defence of the segregation of the "Social Evil," purporting to be written by an eminent divine of the Church of England. Requested by the Committee on Moral and Social Reform to controvert its fallacies, I have read the production with, I trust, the care it deserves. It has elements of scholarly politeness, greatly marred by the ungracious assumption that his own communion is "the great steady force in the public opinion of our country." To this ungente arrogance, so invidious to other larger communions, I shall not give the castigation that is due, and to which it is so fully open, especially in the light of the late severe criticism given of this gentleman's communion by his own Archbishop of York. I refrain, because I have a deep and tender regard for a large number of that communion, who, I am persuaded, have no sympathy with such unwarranted assumption.

The pamphlet also shows the ear-marks of encyclopedic research for something to form an apology for a peculiar and specific situation, and relies for argument upon opinion and inference, but lacks in scientific knowledge, and in that sound philosophy which has ever lain, and must ever lie at the base of the commonweal.

It is not necessary for us to tread again the degrading dust of the history of prostitution—its bestial poses in Babylon, its esthetic attitudes in Greece, its brazen effronteries in Rome, nor yet the coverts of its medieval art and post-mediaeval shame. All this was gone over generations ago in medico-moral science, but I must leave it now as not necessary to the work in hand. It introduces questionable sensations to younger minds without the possibility of compensating good. Indeed there is no more need to the

philosophic mind of giving the filthy history of social vice in our attempts to deal with its present status, than there is in giving the filthy pages of sin in preaching on "repentance unto life". All men know that sin is in the world, and historically speaking, always has been; but it is a poor business in opposition to St. Paul, to argue from its long history and pertinacity that we should make some respectable provision for the flesh, and the filthiest flesh, to fulfil the lusts thereof.

I am glad this gentleman is willing, along with other good people, to look upon prostitution with horror, and "its repression as respectable", but he seeks to show us that its repression has been a failure. If he means extirpation, yes. But by the same kind of reasoning all law is a failure, because it cannot make an end of all the evil against which it is framed. And his preaching is a failure, because he cannot conform every soul to the christian life. But in his zeal to prove repression a failure, he quotes from Mr. Tallock that an attempt to repress prostitution in Berlin only made it worse. "The vice," he says, "which kept itself in dark retreats now came forth to flaunt itself." Any one can see that this is florid rhetoric. What were the police, who undertook the repression doing, when this disgraceful vice was flaunting its triumphant banners in their faces? Are we to upset the accumulated administrative wisdom of the ages, and conclude that police repression only increases the vice it is appointed to prevent? He properly says the best way to get rid of a boggy is to examine it. To carry the mind of the reader into charmed captivity, he imposingly flourishes Mr. Tallock before the imagination as secretary of the world-famed philanthropic body, the "Howard Association." Howard was a great philanthropist. The world owes him a great debt. But the Howard Association of London, a hundred and twenty years after Howard's death, is not made up of Howards, as the various Washington Societies of the U.S. are not made of Washingtons. The modern Howard Association is made up of the average tender-hearted people whose special sentiment is amelioration of suffering. They feel much as that good woman felt, to whom Lincoln was compelled to say under the stress of

war, "So you don't want anybody hurt".—Their great idea in dealing with everything is moral suasion. And that is good in its place, but it colors the scientific sense. And it must have colored Mr. Tallock's historic sense when he gave you to understand that the employment of police force in suppressing prostitution had made Berlin one of the most immoral cities in Europe.

### The Case in Berlin.

I said above, this was an incautious dash of florid rhetoric, involving a *non causa pro causa*, in a course of zealous pleading for moral suasion against repression. But what are the facts? Anterior to this so-called suppression Berlin had 'regulated' prostitution. They were struggling to confine it to certain streets—segregated, subject to police control and medical inspection. And what was the judgment passed upon this arrangement? 1st—It lacked the restraint of respectability about it and so became offensively gross. 2nd—It created an esprit de corps as an institution. 3rd—By internal embellishments the various resorts competed for custom. 4th—By public fama the section acquired a notoriety for novelties that attracted youth. 5th—For the more cautious its influence radiated and increased clandestine prostitution. Thus the attempt of segregation failed to segregate, and the system grew so bad that in 1846 the Department of the Interior, taking it out of the hands of the police, closed all the segregated brothels of Berlin. But why should this gentleman criticise this action, when he himself pronounces "regulation" a failure? If a failure, why not abolish it? But further, what followed this abolition of "regulated segregation"? Something like his idea of "passivity". Prostitutes were impressed that they were not "licensed" but "tolerated". Is not this close akin to what this gentleman asks for? But notwithstanding they tried to keep up as much medical inspection as possible, things became so bad that in 1851, at the instigation of military authority, the brothels were again licensed to secure, if possible, better medical inspection. But such was the failure again that in 1856 by order of the Overtribunal of Prussia, brothels were closed as illegal institutions. Then again the more quiet "toler-

ation" policy came into force with special emphasis laid on the sanitary features. But the moral idea was neglected; i.e. vice as vice was not molested. That was left to moral suasion. This system of giving no legal status to brothels, but tolerating prostitution under police inspection, has in the main, obtained in Berlin since 1856. It is nearer akin to this gentleman's idea of passive toleration, than to repression. And therefore, if Berlin is so bad as he holds from Tallock, it must be from long toleration and not from repression. And besides we have from that very distinguished jurist, Mr. Justice Taschereau, an additional declaration that repression of vice is not to be set aside. After reviewing the whole situation for his exhaustive deliverance in Montreal, he says:--"This tolerance rests on alleged fear that clandestine prostitution, in case the public houses are closed, might further develop. Experience is contrary to this view. Countries where the most repressive measures have been adopted, are those where morals have become the purest". This should answer this gentleman's declaration that repression only makes the evil worse.

He is willing to regard regulation as a failure, and official segregation as a failure. This shows advance. When it was our duty to war against the "Social Evil" thirty years ago, "regulation" was considered the brainy, scientific, ideal thing. Men who thought otherwise were Puritan faddists. But sometimes the philosophic spirit can help the surface scientist, and lead to deeper investigation. It has been so in this case. In the Medical benches under the famous Professor Gross thirty-seven years ago, one heard only regulation advanced; thirty-three years later in the Academy of Medicine, New York, I heard it repudiated. Pathology and Hygiene had come to our help in morals, and harmonized with Holy Writ in the sentiment—"first pure—then peaceable." This gentleman pins his faith not to regulation nor official segregation, which he agrees with Lecour and others, have proved "such miserable failures", but he labors to differentiate another variety of segregation, which he calls "passive." And yet he says the officials are to inspect it, and if the business is

not conducted to the officials' liking, it is to be closed. Such a non-de-script, non-official—official system, is in its finality most dangerous, because it places legislative, judicial and executive power, all, in the hands of the police department.

### **The Case in New York.**

Now such was practically the status that brought New York into paroxysms of helpless writhing under the tyranny of Tammany—a power that like a hundred headed hydra reached out its arms through the whole city, and by its iniquitous pull of blackmail, made the vice and crime that it tolerated pay tribute to purchase a continuation of control. But we are asked not to quote the horrid condition of New York under "toleration," because of its bad government. But what helped to make that government so bad? Was it not this very system proposed for Winnipeg? Does not the disregarding of the written law, and the placing of legislative, judicial and executive power in the hands of police administration, introduce the identical temptations that ensnared New York and other cities? I say nothing against our police. I have always trusted them as honorable men. But we are discussing sound policy, not only for the present, but for men as yet unborn. But while this gentleman asks us not to quote New York against a kindred theory of his own, he does not scruple to quote, and make capital and unfair use of what was a purely economic incident in their struggle, against our work in Winnipeg. Concerning a merely tactical suggestion of the Committee of Fifteen to take prostitution out of the category of crime, he says:—"There is no more emphatic condemnation of the method publicly advocated in Winnipeg to-day than this very authority on which they most rely." Now why, as a fair and honest man, did he not do justice to the Committee of Fifteen? Why did he not say, as they said, this suggestion was not to make the evil 'less heinous' but because it was to them the only tactics by which to meet an "intolerable situation," purely local. Fighting vice they found a still harder problem in the corruption of police administration, by reason of which it was impossible to get



the law against prostitution and disorderly houses executed. The whole Tammany administration nurtured the "Social Evil" and secretly blackmailed it for immense revenues to perpetuate its own power in controlling New York. No reform could be initiated because the police power protected and fattened on the revenues of prostitution. So long as the police could hold imprisonment over the heads of prostitutes, they held the "whip of the blackmailer", and made the crime they fostered pay the way of the most corrupt administration that probably ever controlled a city. The Committee therefore in making their suggestion, were giving, as they intimate, no judgment as to the criminality of prostitution *per se*, but taking a purely economic step to break up the power of an intolerable monster. Their declaration is "Corruption in the police force can never be extirpated until this prolific source if it be stopped". The deduction of this gentleman from these premises, is an imposition upon those who do not know the facts. He that blames others for faults in formal logic, why is he guilty of such serious faults in moral logic? He can derive no advantage from such a cast of argument. Besides the cases of New York and Winnipeg are not analogous. It would be a reproach to our police to infer that we had to apply New York local tactics to keep them from blackmailing the vice they fostered.

**Neither can this gentleman derive help from the report of this Committee of Fifteen as a whole.**

They agree that, as a result of their recommendation, the best they can make under their intolerable conditions, prostitution will still exist. We all agree that we cannot extirpate secret sin. But they say "It must be driven out of tenement and apartment houses, and rigidly excluded from the homes of the poor;" and "It must not be segregated in separate quarters of the city, for the reason that such quarters tend to become nests of crime and veritable plague spots, and for the further reason, that segregation does not segregate; just as it has been shown that regulation does not regulate"; and "Thirdly, all obtrusive manifestations of prostitution shall be sternly repressed." This is all we ask,

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viz: that people's nasty personal life shall not offend their neighbor.

But this gentleman would have us believe that he is proposing some new idea of segregation, free from the evils that have flowed from the old. He calls it "passive" segregation, and says that all the arguments against segregation were brought against the "official" and not against the "passive." This is simply a begging of the question. How does he know that the men who have argued against segregation, did not consider both phases of it? I think we can show that both phases were thought of, summed up and condemned together.

We showed on a previous page, that when the old authorized, but unbearable, regulation was broken up in Berlin, it was succeeded by a system that did not give authority, but "toleration" to this evil under police surveillance. It does seem that such an "understanding" was, it might be with some slight difference, of the spirit and intent of what this gentleman now asks for, under the head of passive segregation. But we showed you that the order and sanitary condition that followed this "passive" toleration, became so bad that it was done away with in 1851. And it does seem that on account of its close kinship, its failure may be fairly used as an argument against what this gentleman now proposes, and which he thinks is a new idea.

And secondly, the long experimentations in Berlin and other cities, made it clear that they found very little practical difference between officially recognizing and "passively" permitting vice.

Noxious weeds infest fields and by-ways with equal facility under either legal authority or passive permission. The permission to stay is all they want.

And thirdly, these and other experiments led the Committee of Fifteen to declare that "no amount of sophistical discrimination between the words "toleration" and "recognition" can conceal the fact that a system of regulation makes prostitution a legitimate industry, subject to regula-

tions in behalf of its patrons" Is it not plain that they thought of both phases in comparison, when they declare any discrimination between them sophistical?

But fourthly, that very eminent jurist, Mr. Justice Taschereau, skilled in finding out the meaning of documents, in preparing his monumental deliverance on this subject in Montreal, after reviewing the deliverances of the various European Congresses on the subject, says of the "Report of the Committee of Fifteen." "I have this report before me. The doctrine of tolerance and that of official regulation are both condemned therein." I am therefore bound to challenge the presumption that the idea of non-official tolerance has not been thought of before. Not only in substance was it tried in Berlin, not only was it seen to be rejected in the report of the Committee of Fifteen by Mr. Justice Taschereau, but what other conclusion can the common mind come to, when the report thrusts aside, almost with scorn, the sophistical discrimination between tolerance and recognition. To the Committee of Fifteen it was a distinction without a difference in practical result.

It is therefore only fair to conclude that when that Committee said with tremendous emphasis that prostitution must not be segregated in separate quarters of the city, they did so without admitting any sophistical distinction between "official and passive." For, if by any manner of juggling with thought, it can mean anything, more than permitting people under the law to do what is contrary to the law, I fail to see it. And the practical result is just the same. Noxious weeds grow just as well under passive permission as official. Human lust does the same.

### **The Case In Winnipeg.**

But elated at the idea that he had discovered a scheme yet uncriticized, the *ne plus ultra* in the science of managing the Social Evil, this gentleman looks down from his height with an almost tender patronizing pity upon our Colonial folly in not appreciating the happy realization of his ideal that we had in Winnipeg prior to 1904. For he says "prior to 1904 passive segregation prevailed." And adds

that if publicity is an element of the present experiment, it is a "harmful excrescence due to misguided zeal." This must mean that a harmless quietude was characteristic of Thomas Street and the late infested places constituting the present experiment; and that the complaint of the suffering neighbors amounted to the "excrescence of misguided zeal." Would brothels placed beside this gentleman's door, cause him to exhibit any such "excrescence of misguided zeal?"

Hear his idea of passive segregation as it existed in this city prior to 1904. "No public proclamation—Here you may settle." "No publicity." "Secret except for those who wish to know." "No vice scattered in the city."

Where did he get his information? It must have been from somewhat prejudiced sources. I am not able to say what understanding existed with the Thomas Street colony.

1. But as to the publicity; it was flagrantly reported, not simply over this city, but over Canada, as a place of vice, free from police interference. What secret police surveillance there was I know not; for I will not do the police authority an injustice; but it was understood that frequenters there were free from molestation.

2. I was compelled one Sunday afternoon to pass along Thomas Street with a funeral, and such was the display that the cortège, for decency's sake, turned out of the street and made a detour over the open prairie.

3 It was reported to me that young men and sometimes even young women, drove by there out of curiosity, to see what that "segregated village" meant, and so got their imaginations soiled.

4. It was a complaint on the part of teachers and the superintendent of public education, that it was exciting inquiries among the school children.

5. Cabs, often with drunken noisy occupants, could be seen at all hours, day and night, passing in front of the colleges, in that direction, and so lining up before these places as to cause innocent inquiries about it by people going to and fro in Portage Avenue.

6. People were molested along that avenue by those, who in a drunken lustful spirit were en route to these places.

7. It was reported to the Civic Committee on the suppression of vice, by one who had inspected the places, that one of these houses was spoken of, in their vulgar talk as the "kindergarten"—where the youngsters were educated.

8. A petition of over a thousand mothers and sisters was presented to us, praying for the abolishing of that resort, as a covert, "passive" or active, in which boys were being led to shameful destruction. And the thing, being so permitted, was not thought of as a criminality, and scarcely as a shame. You admit official segregation is a stupendous failure, because of its publicity, and the legal sanction which makes the state *particeps criminis* in the offence. But what could have been more public than this grew to be? And the relation of the state differed from criminal only in name.

9. To show you the revolt of the public moral sense; a large number of women offered to take women's part in the campaign against these nuisances. They were courteously informed that their help was not needed, that no woman's name should be mentioned; it would be a man's battle; and we could rely upon the chivalry of the men of Winnipeg to take away this reproach.

10. The plague was not confined to that colony, as this gentleman intimates. It was scattered in the city, so that we had the double system. As the superintendent of the Department of Public Safety of Des Moines, says. "It provided a centre from which prostitution radiated in every direction like a cancer." All this, and yet a young academician tells us that interference was a "harmful excrescence due to misguided zeal." To what lengths cannot some youth go, in the conceit of the finality of their wisdom!

And because this scattering, by stubborn reiteration has been altogether attributed to the breaking up of that nefarious incubator of vice, I shall show by documentary

evidence that prostitutes were scattered through the city long before Thomas Street was interfered with. Indeed, it was the fact that we suffered from the double system, along with the above named evils, that led the Ministerial Association, and later the Citizens Committee to move in the matter. And because the Police Commission as then constituted, and which this gentleman holds up as the ideal to which we should return, maintained a dignified indifference to complaints, we applied to the city council for relief, which drew forth this letter in reply :

City Clerk's Office, Winnipeg, Oct. 25, 1901.

REV. HAMILTON WIGLE, *Secretary Ministerial Association, Winnipeg.*

Rev. Sir,—I beg to inform you that at the last meeting of the council, the special committee appointed to consider the question of social vice reported that they had met the police commissioners on the 9th inst., and had urged upon them the taking of steps to suppress vice.

The commissioners stated that they were giving their attention to the matter and were taking steps to that end and that owing to their increased efforts they have already secured a number of convictions.

Yours truly,

C. J. BROWN, City Clerk.

**REX vs. YOUNG**

This shows a police-acknowledged presence of social vice scattered through the city some years before the segregated institutions were disturbed, and that the pressure brought by the Ministerial Association started an increased police effort to suppress it. And again it was in consequence of this highly commendable zeal of the police in arresting this already scattered vice that the famous case of "Rex vs Young" came up for trial in which a notorious prostitute was convicted before the Magistrate for keeping a bawdy house, and which was taken up to the superior court on a motion for a writ of habeas corpus argued the 24th of the following April, 1902 and the writ granted on purely technical ground that though the party was guilty of prostitution specifically proven, yet she could not be convicted of keeping a bawdy house, unless it was proven that other women also resorted to the same place for similar immoral purposes. Such a decision opened the eyes of the prostitutes to the fact that segregation was not necessary under our present law to ply their nefarious trade. They could go out in severalty and rid themselves of the charges of their mistresses.

That this increased scattering would be the direct result of this decision was clearly seen by the deputy attorney general of this province as will appear from his letter to the minister of justice, Ottawa.

Winnipeg, April 25, 1902.

THE HON. THE MINISTER OF JUSTICE, OTTAWA.

Sir,—I beg to call your attention to the necessity of an amendment to the criminal code. S 195, to meet the decision of the courts in England, reported in *Singleton vs. Ellison* (1895) 1 G.B. 607, which was followed by the chief justice in quashing the conviction of a prostitute charged with keeping a bawdy house on the ground that the evidence did not show that more than one prostitute occupied or resorted to the premises. The result of this will be that prostitutes will have separate rooms throughout the city and carry on their nefarious business in defiance of the police.

I would suggest amending etc., etc.

I have the honor to be, Sir,

Your obedient servant.

GEORGE PATTERSON  
*Deputy Attorney General*

This clean and clear minded officer foresaw that so soon as the force of this decision grew upon the minds of the prostitutes, there would result just such a state of affairs as many now complain of. To attribute, therefore, the whole scattering of bad characters about the city to the breaking up of some of the worst of their haunts is most illogical and unjust; and it involves the absurd alternative of never disturbing the haunts of vice lest you increase them.

This correspondence took place two years before the segregated district was broken up.

And after this experience in the toils of English law upon this subject, and the time and trouble to extricate ourselves from it by parliamentary action, this gentleman would lead us back into it and the happy experiences he had under "passive" segregation near St. Martins, London, where he served as curate. "It was confined, he says, to certain streets, and if a house sprang up anywhere else, the first hint to the police was sufficient to clear the occupants out." Such was not our experience in Winnipeg under what he says was the same system prior to 1904. "Hints" were of no avail, and untold troubles about inability to get evidence met us. But if it was, and is so easy, as he says for the police to clear such places out, why can they not clear out the central nests of infamy? He answers this by saying, "you must have an outlet for the evil to get a solid force of public opinion behind you to suppress it everywhere else." English public opinion in this matter is, one thing—old, encrusted; Canadian public opinion another

thing—newer, cleaner, disposed to improve on the mistakes of the past. You could never find a St. Martins in Winnipeg that would meekly submit to having a row of bawdy houses so close to it, directly contrary to the law of the land. Winnipeg public opinion has been expressed on this subject. And it is not best, because we meet with difficulties, to begin a reactionary movement in favor of the defects we have out grown.

The moral development of this world has been effected by heroic, prophetic spirits, who struggled to lead through difficulties to higher ideals of life. To the pathological eye, it is not simply the drink, but the long tolerated sexual vices, to which drink, as an aphrodisiac leads, that are in a very great measure responsible for the deteriorated condition of so many in old lands. The indulgence in sexual vice, because of long and easy police toleration, has grown into a too common practice, and so sapped the vigor of a large class, that they have neither brain nor brawn to escape their wretched starving lot into the trials of pioneerhood, where strength and independence are waiting to be achieved.

We ought to labor to help men up and out of an unworthy past into nobler ventures of self-improvement, rather than by concessions and suggestions of the necessity of sexual vice, pave the way to roll back into the sins and weaknesses of the past. To say that sin always did exist, that it is hard to battle against, that you never can entirely eradicate it, and therefore that it is best to compromise with it, is not the logic we want. And to say that sexual lust always did exist, it is hard to battle against, and you cannot entirely eradicate it, therefore it is best to compromise with it—yea, make respectable provision for its practice, is not the most wholesome teaching for the world's progress in wellbeing. And there is no necessity for surrendering Jerusalem to Sodom, nor for compelling virtue to bow down to vice, nor for turning evolution into devolution. There is no need of saying to life with all its springtime hope of increasing excellence. "Turn back to the filth out of which you are growing."



## **Social Evil Not a Necessity**

This whole struggle to maintain prostitution on the part of some, and the surrender to it on the part of others, rest upon the false idea that it is a necessity. My earliest master in this matter was Prof. Lionel Beale of London, and in my youth the most eminent physiologist in the English speaking world, if not in the whole world. He said, "It is an entirely erroneous and unfounded statement that when, for various causes, marriage has not taken place, it is necessary to provide a substitute for physiological reasons. It cannot be too forcibly preached that the strictest continence and purity agree alike with physiological and mental as well as with moral laws, and that compliance with wishes, longings and passionate desires, can be as little justified by the principles of physiology and psychology as those of morals and religion."

When some smaller physicians had been enlisted in an apology for the perpetuation of prostitution in Norway, the "Union for the Advancement of Public Morality," addressed a letter of inquiry on the subject to the medical faculty of the University of Christiania. They replied, "The assertion made recently, and repeated in public journals that a moral course of life and sexual continence are injurious to health, is entirely incorrect according to our experience." Prof. Forel of Zurich and Baron Von Krafft-Ebing of the university of Vienna, both declare that, "For a young man up to the time of his marriage, chastity is most salutary, not only in an ethical and aesthetical sense but also from a hygienic standpoint. Dr. George H. Napheys in "The Transmission of Life," which I read with some profit, says: "We most emphatically condemn as a most pernicious doctrine, the theory that any injury arises from a chaste celibacy." I have the declaration of over three scores of the leading medical professors and practitioners in and about New York to the same effect. So the eminent Bloch of Berlin. I have also conversed with leading physiologists and neurologists of John Hopkins and Cornell, leading Biological institutions, and elicited the same testimony. And all the analogies of animal life lead to the

same conclusion. The horrible *furor sexualis* that possesses some, is a pathological condition due principally to the use of aphrodisiacs, indulgence in vulgar imaginations and cultivation of lust. We are not to be carried away by the back street declaration of a certain few physicians, some of whom are interested in morally low life, others of whom, by reason of local disadvantages cling to erroneous traditions of empiricism, instead of opening their souls to the ennobling light of the great masters of science. There are physicians and physicians, just as there are different grades of men in other professions. But I am sure this man does the medical men of Winnipeg a grave injustice when he intimates their sympathy with his views. My experience has been otherwise. I have found these gentlemen ready for the highest moral ends obtainable on this question.

In certification of this, I have before me the Presidential Address to the Winnipeg Clinical Society, by W. Robson Nichols, M.D.F.R.C.S. (Eng.) In this address we find these pertinent points.

1. That the Society should make itself felt for the Moral Welfare of the Community.

2. That they are not represented by the medical lightweight on the question of prostitution and segregation.

3. That venereal infection and prostitution are inseparably bound together, and therefore

4. They stand with the eminent Bloch, and the most enlightened science of the age for the eradication of both.

### **Amelioration**

I agree most heartily with everything suggested about ameliorating the condition of working girls as a preventive of prostitution. I strove more for the Y.W.C.A. than for the Y.M.C.A. because, as I said at the time there was greater need for it. And there are many things I could say in these premises on the question of girls leaving their homes, and their employment at less than a living wage, the vile temptations to which they are subjected, the selfishness of

so called society—that is willing to wear its finery at the expense of the poorer girls' nervous waste. I am willing to go further and confess that the semi-deranged ideas of so-called society, often nurtured from the court itself, about extravagant dress, intoxicates girls on the one side, while poverty presses them on the other, driving them in the mania of wounded pride to sell the priceless pearl of their virtue to the brute of a man who is ready to purchase it. A leading physician of the Roosevelt Hospital, New York believes that most of the prostitution in that city, comes from poverty. This ought to make us concerned about the system under which we are living, for it does not fit the spirit of Christianity. Something needs to be done in "Social Reform."

I believe all that is said about helping those led astray, to a better life. In certification of this, when the old battle of 1903-4 was fought to take away a terrible reproach from our city, knowing that in the holiest battles some must be wounded, it was your humble servant who placed, in the public press, a card of readiness to relieve any of the unfortunate girls who wanted to be sent home, or who desired to follow a better life, with the assurance that their names would be kept secret. Those sent home were given first-class tickets with sleeping car and money for meals to keep them out of temptation by the way. Noble men stood by me. Do not therefore take us for a set of heartless legalists,—“the other denominations particularly,” you say, in “danger of substituting a system of negative in the room of positive religion.” But for the sake of the good people of your own denomination, who are pained at your attitude, I will make no reply.

### Need of Law.

We agree with all that is, or can be said for amelioration, but we are not permitted to lose sight of the necessity of law, which you in some degree discredit. The experimental wisdom of the ages has proved the need of expressing the state's collected will in law for the purpose of good government.

We believe in moral suasion for children, but also in putting a fence around the dangerous place. Philosophers do not need it, but children and fools do.

As things are, society needs the surgeon's blade as well as the emollient; and a soft lotion cannot take the place of cauterization.

A young man came to me to pray for him, that God would restore him to strength and hope. I soon saw that he was a neurasthenic, due to incontinence, and that the first step in God's way of helping him was through the skill of a good physician. I sent him to one, accompanied with prayer and counsel. All saving science is part of my Soteriology.

As in medicine, so in law. Even under grace we have no right to so despise law as to make "provision for the flesh of society to fulfil the lusts thereof."

We are in danger of forgetting the deep moral principles on which God's government rests, and under a surface salving sentiment, suffer the very foundations of well-being to be destroyed.

### **Past Mistakes of Medicine, Religion and Police.**

In this danger medicine, religion and police have all shared. I will allude first to the surface salving attitude of the medical profession of the past, in dealing with this question of sexual vice. When it became evident that society was being infected by "filthy disease due to prostitution, the medical men were naturally appealed to. They had an eye single to medical work. They proposed registration and examination of prostitutes, and isolation when it was needed. But in the course of time they came to the following conclusions:

1st. That they were encouraging the traffic in vice, and leading youths into the temptation of debauchery, through the idea of immunity from the filthy diseases which are the natural fruits of vice.

2nd. It was discovered that even the supposed immunity, was frequently a deception, on account of the im-

possibility of registering and examining more than a fraction of the whole number, of isolating the diseased, and their inability always to discover the disease they were trying to eradicate. Thus in the long run making men personally incautious through the deceptive sense of immunity, they found as many were led into the trap as were kept out of it.

3rd. They discovered also that professionally they were paving the way to the practice of immorality, by making morality a negligible quantity in hygiene. The result was the breaking down of this medical attitude upon its fuller examination in many congresses. Even the medical judgment was summed up by Prof. Lydston in these words. "It is my belief that the increase of patronage, and the moral effect of the tacit endorsement of prostitution involved, would more than offset any possible advantages that could accrue from the attempt at prophylaxis. Syphilis would increase *pari passu* with increase in the patronage of prostitution. Nor is it the duty of the profession to supervise the venereal life of man, and make his immorality sanitary." "Any recognition of prostitution as an institution, I believe to be absolutely inimical to the welfare of society."

I know there are a few lower minded physicians who are incapable of communion with these greater ones, and who think only of keeping so many pounds of human flesh as free from foul disease as possible for lustful indulgence. Such men are a disgrace to a divinely beautiful profession, and may be disregarded, because they have not enough kinship with moral ideas to be of any benefit to society. The profession is against them, and in sympathy with Dr. E. L. Keyes, consulting surgeon of Bellevue and other Hospitals, New York, when he says "the matter is intellectual, a pure mind ensures a pure body." And if some of these men were a little purer in their minds, they would not agitate so much about the necessity of a segregated quarter.

### **Past Errors of Religious Sentiment.**

The second surface salving of this question comes from a certain class of religious sentimentalists. With them

moral suasion is everything. Some of the Howard Association are of this spirit. And we bless them for all the humanizing influence they have exerted. But every great alienist knows that the tenderest sentiment sometimes spurts into erratics.—Hygiene, neglecting the moral aspect of this question, totally failed. So moral suasion employed to the exclusion of medical science and law will be a failure. Moral suasionists have sometimes made it more pleasant for the worst of criminals to live in prison, than to earn their daily bread by honest toil. Much of this is due to scientific ignorance. They are not ready to give medicine and law their proper places. There are certain pathological conditions that incline some to sexual vice. To improve the morals of such subjects, proper medical treatment will do more than all the moral suasion you can apply—cases where, as Lydston says, "A little nitrate of silver will be more effective than a dozen sermons." There are others, lacking self-control who need a positive prohibition to keep them out of dens of evil, and a law to take down flaring posters and stop immoral plays that excite the prurience of youth and lead it astray. Excited lust has little conscience to which moral suasion can appeal.

Hence the necessity of prohibitive law.

### **Past Error of Police Authority.**

The third surface salving of this question comes from the legal or police authority. The law is the most conservative of all callings. With it everything hangs on precedents and exact indictments. This conservatism doubtless serves a good purpose, but it sometimes forbids the conviction of a villain, and the making of rapid moral progress. And it is difficult to make a law that cannot be technically evaded. Now the police power grows out of the law and partakes of the conservative spirit of the law. There is safety in this, but it has its evil also. Its tendency is, like the law, to look backward. People, who are not of a philosophic mind, sometimes blame the police for not reforming things. They are not the reforming power—that belongs to pulpit, public opinion, press and parliament. The police keep the peace

according to settled custom and fixed law. Its constitutional tendency is to say, the "social evil" always was, ever will be; it is my business to keep the peace in relation to it. Now it is evident that so long as these three, Medicine, Law and Religion, act independently they will not do their best work. A union of the three is necessary in training child life; equally so in controlling adult life. It is the duty of wise men to discover the unity in which these three, Medicine, Law, Religion, can inhere. That unity is evidently, **The Highest Excellence of the Human Race.** Medicine, Religion and Law must each have this end in view. This immediately excludes from the profession of Medicine the low, vicious idea of medicating a pile of flesh for the practice of fleshly lust. It compels the Religious trainer of mind and emotion to acknowledge his need of the physician's help, on the one hand, and the police inhibitions and defences on the other, and not to be carried away by this gentleman's over-sentimental fear of the law. An "eminent divine" ought to know that the "law was a schoolmaster to bring to Christ." When people come into proper relation to Christ they do not need the law, because they will do out of the impulses of a new clean nature all, and more, than the law demands. But there are people so degraded in sentiment as to laugh at all but the law; and the sternness of law alone makes them serious enough to ask the way to the betterment of life. And thirdly, this great end, the highest excellence of the human race, that subsidizes medicine and religion, will compel the police to give leeway to medicine and religion to lead men up and out of the conservatism of a past degradation into aspirations after a higher grade of moral excellence.

Take, then, this threefold molding power of society, and what ought its attitude to be toward prostitution? The noblest religion joins with the noblest medicine in the judgment of Professor Lydston "that any recognition of prostitution as an institution is absolutely inimical to the welfare of society." The laws of the land, reflecting the mind and will of the people, say the same. Will the police authority respect this universal judgment of all who are

worthy to be respected when they read the indictment against segregation, official or "passive?"

1. It makes society concede the right to degrade the sacred function of the generation of life to the practice of uncleanness and the cultivation of lechery.

2. It tacitly recognizes the nefarious traffic as an institution of the state to the debauching of the public moral sense.

3. It does so under the idea that it is a natural necessity, an assumption which is proved to be false by all the analogies of zoological science and the most enlightened medical judgment.

4. Such a concession leads youth to believe sexual immorality proper and seduces them to ruin themselves, their future innocent wives, and their yet unborn children.

5. This is done in contempt of the moral sense of the people expressed in law for the protection of their highest well-being.

6. It is a concession to the lowest and most filthy class of men and women to taint the general moral atmosphere, and to maintain a known temptation, that makes it harder for some to do right and easier to do wrong, against the whole spirit of government, which is intended to make it easier to do right and more difficult to do wrong.

7. It affords a cover for all the revolting features of the "WHITE SLAVE TRADE."

8. It violates equity. No government has the right on behalf of some citizens to tolerate an institution that injuriously affects the material and moral rights of others. The man who argues for segregation should be just and noble enough to have the area placed beside himself, rather than beside one who is too poor to defend his little home from its pernicious influence.

9. History has ever shown that the wanton disregard of law, and of the moral sentiments of a people, has grown more and more into the conviction that vice is proper until the virgin imagination is dead, and the willingness to give vice a creditable standing takes its place.



10. With this degradation of the moral sense respecting the sacredness of the sex-relation, comes the loss of confidence in the purity of candidates for marriage, which fouls the holiest and best spring of social happiness, and destroys the very foundations of the state's well-being.

For these reasons I oppose "segregation" or any compromise with such an injurious vice, and cannot but feel that a large majority of the Church of England will agree with me, as I am sure a vast majority of other denominations and the nobler men of the world will. I desire to be clear and consistent with fundamental truth, with the inherent rights of the individual on the one side and of society on the other. There is here neither time nor space for a casuistic discussion of the sins against one's own person that the law does, or may take cognizance of. But there is no question in governmental science about the fact, that when any sin becomes an offence in any way to a neighbor it is, and ought to be, a matter of legal review and suppression. In the social compact the only right any man has is to do right. Nasty people must be made to understand that they must so cover their personal nastiness that it cannot become an annoyance to their neighbors. Any sign that an immoral traffic is being carried on in any house, so as to attract the attention of the neighbors, should be a matter of police investigation. And so soon as the police are assured of immoral traffic, it should be suppressed.

Society has the right to work out the improvement of its own moral condition. And a minority who choose to degrade the sacred powers of generation, and by the use of aphrodisiacs, and the cultivation of filthy imaginations, bring themselves into a pathological debasement, that seems to themselves to demand a permanent institution of sexual vice, have no right, Divine or human, to maintain such an institution to the injury of the commonweal. I believe in amelioration with all my soul, and we must labor hard to remove as many contributing causes of prostitution as possible, but to surrender the highest hopes of our latest edition of Christian civilization to the blight of a vice that has shamefully destroyed so many older nations, in the name of holy life, and of the God of life: NEVER! I know

that every step of this world's improvement has been taken through fields of trial, and often blood.

1. We have shown that the so-called natural, or physiological necessity for surrender to this vice is false.

2. Now we find that the so-called police necessity for it is unfounded. It takes men a long time to work out of old traditional conceits, and it is only fair that a policy should be tested by men in sympathy with it.

Des Moines, Iowa, formerly one of the most notoriously infested cities at present under the "Cosson Law," executed by sympathetic police under the Superintendent of the Department of Public Safety, enables an independent investigator to certify that "there is not now in this city a recognized and admitted house of prostitution". And again "I have made special search for indications of prostitutes having taken up residence in the city at large, and am absolutely convinced that your experience has proven this bugaboo to be wholly chimerical."

The success of any policy depends on the faithfulness with which it is executed.

3. But the third apology for retaining a segregated prostitution is that of defence against seduction. In a word, it is, in the grandiose language of Lecky, to retain the prostitute as a priestess to take upon her blasted life the concentrated sins of the filthiest human passions, to defend others from injury. This is as rotten as the vilest Paganism out of which it sprang, and cannot be tolerated for a moment. It is the dregs of an empirical, superstitious age without a ray of scientific light, where every accursed lust had its presiding divinity. It is worse than the bloodiest human sacrifice, and the casting of innocent children into the fiery arms of Moloch, damning both body and soul. And is it possible that there are yet men in this enlightened age, that can take part in such systematized damnation of womankind? And I am told that a public officer is disposed to lay the blame of seductions and illegitimate births upon those who are laboring to do away with the segregation of vice. What does such a charge imply? First—a degree at least of falsity. Countries that make provision for prostitution have illegitimate births, and in great numbers.

Sometimes the horrid system cultivates a lust that those fearful of disease seek to gratify upon the innocent. But however this may be, this charge implies secondly—That society must surrender to the alternative of lecherous outlaws who hold us up and say; "You must submit either to the degradation of your daughters, or the setting up of institutions of vice for the general degradation of the city's morals." We decline to accept the alternative so long as there are among us men who have the spirit of noble fatherhood and heroic patriotism. What vice needs is not to be harmonized with, and meekly provided for, but to be shaken out of its brazen control. This follows from the nature of vice, which like infectious disease grows by indulgence until, as Alexander Dumas forewarned France, it was ready to devour the state. The purest science requires the completest eradication that Law, Medicine and Morality are capable of. Everything else has been tried by a poor struggling empiricism and proved a miserable failure, ending in bodily disease, mental degradation and moral debasement.

4. Again we are threatened with private assault upon our women if we do not yield to these nefarious demands. I wish, first, to say that the experience of Des Moines has proved the stormy fear of private assault with which the authorities were threatened by the friends of segregation to be unfounded. But even if such a fear were well founded, is it right to institutionalize public wickedness to partially prevent private? There is a better way to deal with such outlaws. First, give them the right to leave a social compact whose laws they are unwilling to obey, and to whose decencies they do not wish to conform; but if they wish to remain, bind them on the penalty of life to respect the sanctity of a woman's person. To be pressed and threatened with the outrage of our sanctities if we do not yield to institutional vice, is something we can never yield to. We need a little more chivalry. The general voice of manhood is "By the right of God our wives and daughters shall walk the highways unmolested." People are not so important as to compel society to keep alive a company so nasty as to hold its life and chastity in jeopardy every hour. To

compromise with a lust that grows into a monster by feeding upon our tolerance, is false in principle. And that very eminent medical Prof. Lydston, even under the awful experiences of Chicago, tells us that "Any recognition of prostitution as an institution is absolutely inimical to the welfare of society". **The truth is, we must reform our thinking, change our old empirical ideas for more enlightened science and a saner philosophy.** The slave trade had ten thousand apologists, kings and queens were stockholders in its company, eminent divines defended it; but it had to go because it was not for the welfare of humanity that it should stay. I have for years watched the tendency of social economics, and I find that where there is a letting down of the moral ideals and concessions made to the indulgence of vice, there is an increase in foul imaginations, filthy speech and obscene practices, that insure a rapid increase of moral degeneracy.

In many cities where a too *laissez faire* policy is pursued, vice and crime have so gotten the upper hand as to put virtue on the rack and threaten the very springs of civic redemption. As virtue in this city has still the vantage ground, in God's name, and in the name of all that we expect to bequeath to our children, let us hold that vantage. As Winnipeg goes, so goes the coming West, and the springs from which future generations shall drink in their character, will be purified or poisoned right here.

Moral degeneracy insures physical degeneracy, and working hand-in-hand, they entail both moral and physical burdens on society; and therefore the vice that produces them is, in the spirit of our law, and ought to be, viewed as a crime. "Fools make a mock at sin," but wise men must seriously consider its terrible fruit. Instead of looking on filthy indulgence as a foible which "gentry" are expected to smile at, it must be looked upon with a gentleman's disgust, and as stamping a man with unfitness for a pure social circle. It is only by raising the moral sentiment that you can ever subdue the filthy spirit that demands a provision for lust; and only so can you lift the social order to a higher plane. But this gentleman, unwittingly, I am sure, is only abetting a moral degrade when he disparages the Moral and Social Reform

Committee of his own General Synod, for asking adultery to be made a crime, and then expatiating about their action not reflecting the spirit of Christ. But his comments upon the passage of scripture respecting the woman taken in adultery show him to be a very unsafe interpreter. In the first place the genuineness of the passage is questioned on account of its diversity from the style of St. John, and the fact that it is found in only one of the most ancient M.S.S. You will, therefore, find the passage bracketed by leading scholarship and the Revised Version. But suppose we let this pass and accept it as genuine scripture, our great complaint is that this gentleman drags into the account what is not found there, and what would not be admitted by any canon of interpretation or court of law. He volunteers that it "was certainly open and notorious" adultery. The scripture does not say that, nor imply it. It simply says she "was taken in adultery—in the very act". It may have been her first offence, and, as to the indictment, was her first offence.

Again he says "In all probability habitual adultery." This is a cruelly unjust defamation of the woman, as it might have been her first and only offence.

But thirdly, he unwarrantedly attempts to settle the color of our Lord's mind against his General Synod by making it appear that Christ did not look upon adultery as a crime. How does he know that? It does not appear from his willingness to forgive the sinning woman. It would be an awful outlook for some if God could not forgive crime. But what was the point? Jesus was dealing with men, fouler in their lives than this poor woman caught in this one act. And His point was to deal justly—not to stone her to death for her one discovered offence, while they went scot free for it might be scores of similar hidden offences. Jesus gave here no judgment as to whether adultery should be called a crime or misdemeanor. And it is a bold stroke to put into the judgment of our Lord what one would not dare put into the mouth of man. What else could your Committee of the General Synod do? What else could men advancing in moral light recommend? What is adultery, but the violation of the holy marriage bond? Is the

breaking of any oath and bond a crime? Then this more. Blackstone divides social offences into two classes: the "more heinous are crimes" the "less heinous are misdemeanors."

If we take adultery out of the category of crimes where shall we put it? What is left for this gentleman but to soften it down to the gentler category of misdemeanors? Where in the moral world are we, if the filthy violation of the most sacred bond that can be entered into, is to be passed over as simply a misdemeanor? This is another attempt to foist on us the dregs of a decadent past, when, as Lady Cardigan infers, low-born custom had so ledged in law as to cover degenerate lords in making love to other men's wives. We want no such rotten ethics in this new land. It would be well for this gentleman to turn up that master theologian, Charles Hodge, Vol. 3, part 3, chap. 19, p. 386, and read "It need hardly be remarked that it follows from the nature of marriage, that next to murder, adultery is the greatest of all social crimes". Hodge best reflects the sacred instincts of Canada.

I repeat, we need more high-born chivalry, and less of the nasty despoiler, who in so-called polite society or in the haunts of the slum, is seeking only to gratify his bestial nature, with the growing conceit that he has some kind of a right to do it, at the sacrifice of innocence and the destruction of the peace and moral character of the home. We are not to meet such degradation half way by turning the crime of adultery into a simple misdemeanor, and nefarious prostitution into a necessary foible. No covenant is to be made with the secret assassin of our common good. Men who choose to abuse the sacred function of life, and by indulgence in drink and other aphrodisiacs cultivate their degrading lust until it becomes a mania, a *furor sexualis*, have no right to ask society to make further provision for their wanton debaucheries. They must expect under the laws of creation to reap the bitter fruit of their sowing until they invoke the three-fold power of preventing law, healing medicine and regenerating grace, to change there vile lives and restore them to a normal state. But to make provision for the cultivation of lechery, is physical, intellectual and moral suicide for any community. After long study of eugenics I am satisfied that we can never get the best

advantages of fatherhood, until we train up a generation of sons, who will feel a pride in their own chastity and the honor of taking a pure person to a virgin wife. But to turn the course of a beneficent Creator downward to accommodate the vice that destroys his noblest work and pollutes the sacred fountain of life, is as contrary to right reason as it is abhorrent to our decent sense.

I am sure that this gentleman would repudiate and deprecate such a result. But the policy of dealing with vice that he pleads for, unknown to himself, involves it.

It makes no difference whether the spark be thrown into powder by a well intentioned or an evilly intentioned man, the result is the same.

It is possible for a blunder to do the damage of a crime.

Every seed will produce after its kind, sown by the hand of angel or devil.

All the ten charges brought on a previous page against segregation, lie indisputably against this so-called "passive" segregation, for which this gentleman pleads, along with the additional charge of hypocrisy, the doing of what it pretends not to be doing. Therefore, gentlemen, whatever may have been your previous views—views, it may be, due to unexamined tradition; whatever may have been your indifference, due to a desire of ease, remember that no man can discharge himself from the obligations of increasing light and the duty it demands.

God in his providence has made you the guardians of the very fountain from which is to flow the latest and best streams of Christian Civilization. Will you so far forget your sacred trust as to suffer these streams at the fountain head, to be fouled with the filth of less enlightened ages, and so blight the hope of the growing world, and shame the honor with which God would bless your children's heritage? No; in the words of the sacred Epistle, "We are persuaded better things of you, and things that accompany salvation." Respect for self, the sanctity of the marriage tie, the honor of home, the zeal for your children's future good, the love of country and the hope of founding the noblest edition of national life to be an ensample to the world, must engage your determination that such a prospective bloom shall not be foully blighted in the bud.